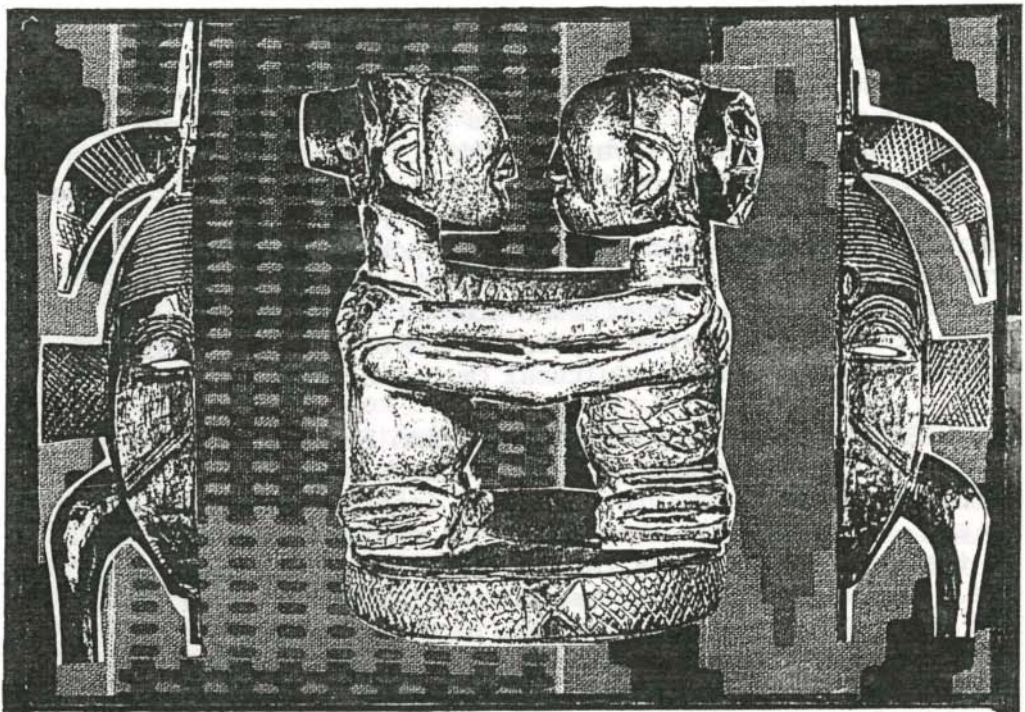
ARAMBE HFLAMEE

VOL. XX No. 6 June 1999



In This Edition:

Commentary: Reacting to European-Supremacist Policies And Practices Is Not Enough; **From Other Sources:** Black United Fund Donations Questioned, African Spirituality Topic Of New York Forum, Dual-Citizenship Bills In Ghana Parliament, Impact of Debt-Servicing On African Continent, U.S. Missile Attack On Plant In Sudan Declared A Mistake, Pursuit Of Economic Self-Interest, John Coltrane Getting More Due; **Back In Time; Announcements**

EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500.

COMMENTARY

On the 1st. of June, the Omaha chapter of the N.A.A.C.P. held a press conference to express concern about "racial" conditions at Crossroads Mall and to announce support of the Robert Holmes Defense Fund. According to a statement by chapter president, Everett Reynolds, which appeared in the June 3rd. edition of the OMAHA STAR:

> "Mr. Robert Holmes had scars on his shoulders, chest and knees from the beating at the hands of the Crossroads Security"...[from] "the incident which occurred on July 9, 1994...The Crossroads Security officers and off-duty police officers worked at the Crossroads referred to Holmes in a derogatory racial statement(nigger) and told him and his daughter that Crossroads would 'just deny everything'; that they were higher than them'; and that no one would believe Mr. Holmes and his daughter'... While Holmes was in handcuffs, bleeding for over an hour, Crossroads officers joked and harassed him, one time saying they could rename the mall 'Holmesroad.'"

The N.A.A.C.P. chapter's press conference was, in part, a response to the setting aside of jury verdicts in Holmes' suit against the Crossroads by Judge Burkhard and his ordering of a new trial. On February 3rd., 1999, a predominantly European jury had found in Holmes' favor and awarded him $250,000 for assault and battery and $50,000 for false imprisonment. Burkhard was the presiding judge at the trial. Holmes is appealing this decision and the N.A.A.C.P. chapter is working to raise funds for his legal expenses.

While the Robert Holmes case is among the most blatant examples of European-supremacist attitudes displayed by Crossroads officials, security personnel, et al, it is but one case in a consistent pattern of mistreatment of Africans and other people of color at Crossroads Mall.

In the July/August edition of EMERGE Magazine, there is a report of an incident that occurred at a Federal Way Texaco station in Seattle, Washington, in which a European employee yelled "racial" slurs at an African customer,

Lisa Phair, and ordered her out of the store. Reportedly, there had been a dispute over payment for gas. The African woman who was subjected to the name-calling and so forth has since filed suit against Redonda Texaco and Video Rental.

As we know, Jerry Brown took office as mayor of Oakland this past January. As reported in THE FINAL CALL(May 18), less than 15 percent of eligible African voters turned out for the election. And according to THE FINAL CALL, "Mayor Brown also received huge support from the Black Community in his campaign, even from Black Panther Party founding members Bobby Seale and David Hillard. In a field of 11 candidates, nine of whom were Black, Mayor Brown nullified the need for a run-off election by capturing 60 percent of the vote. Now some former supporters are asking whether they have been betrayed."

Earlier this month, Jesse Jackson met with four Sprint Corporation executives in Kansas City, Missouri "to discuss how the area's largest employer...can involve more minorities in top-level decision-making positions."--June 11-17 THE CALL(Kansas City, MO.). THE CALL reported that, following the meeting, Sprint agreed to name an African(so-called "African American") to its board of directors.

What all the above items have in common are issues of rights and/or fairness in which Africans are reacting to the exercise of European power. In the Holmes and Phair cases, we have a matter of African customers seeking redress through the courts for mistreatment by European-owned businesses. In both these cases, it was the simple fact that customers were African that appears to have been the "reason" for their being abused. And Robert Holmes and Lisa Phair have an unquestionable right to be treated properly by the commercial enterprises with which they do business. As well, they have an unquestionable right to take their abusers to court and attempt to secure compensation.

By going after the offending companies' pocket-books, these two litigants, and others who have found it necessary to sue companies for color-based discrimination/mistreatment, not only decrease somewhat the chances that they will be mis-

treated again by the defendants but also force these particular offending companies and others to rethink at least their most blatantly European-supremacist policies and practices.

But these suits are, afterall, reactive and do nothing to change the fundamental nature of our economic power relationship with Europeans in this country--a relationship in which Europeans are the producers, sellers, and profiteers and we are the consumers. The story is clearly visible. They want our money but don't want us. We get introduced to another chapter in this endless tale every time we walk into a business to **spend** money and get followed around as if we were in there to **take** money, or merchandise.

As reactive as these discrimination suits are, they could be used as part of an overall strategy of using the Europeans'corporate system as a source of funding for the establishment and strengthening of our own enterprises. We could systematically target European-owned businesses that are known for discriminating against us, assign individuals or teams of Africans to go into these places of business as bait for the exercise of discriminatory policies, and have these individuals and/or teams armed with hidden audio and video recording equipment to document the discriminatory acts. Suits would follow and monetary awards could be used as capital for African-owned businesses, with the "bait" receiving fees for their work.

But even if it were the case that we were routinely treated by companies as Europeans are treated, we would still need to be questioning and challenging our role as consumers, as makers of others' wealth. Estimates of our yearly exercise of spending capacity run as high as $450 to $500 billion, with a large percentage of this amount going to the purchase of non-essentials. According to U.S. laws, we have an absolute right to shop 'til we drop, to waste money as much as we want to. But as an outnumbered people in a country where we are utterly dependent on others for our survival, we have a responsibility and obligation to release ourselves from the grip of conspicuous consumerism. Our buying policy should be a simple one: We only purchase,

rent, or lease goods and services from non-African(European in particular) when they aren't available, or reasonably available, from Africans; and we severely limit our expenditures on non-essentials--expensive material status symbols, especially. By following such a policy, we could become as much owners and producers as consumers and as much employers as employees.

As to Jesse and Sprint Corporation, as well as other efforts to get more Africans into the board rooms of corporate America, this is constructive to the extent that it adds more money to our collective economic pool, at least theoretically. But realistically, how much can we expect the kinds of Africans who are likely to be accepted into these board rooms to view "their" money as any part of a **collective** pool associated with African people? And, afterall, what are their jobs if not to generate as much profit for their European bosses as possible. Again, the emphasis ought to be on building and controlling our own collective economic base and making ourselves independent from European economic power instead of continuing to be utterly reliant on it? With this emphasis in mind, we should be able to see the value of having **conscious** Africans in these board rooms, learning useful skills and information and sharing what they've learned with us.

Lastly, so there are Africans in Oakland who feel they have been betrayed by Jerry Brown. Aint that something? Are we to believe that **not one** of the nine Africans who ran in the Oakland mayoral race was as or better qualified than Jerry Brown, that **not one** of them felt a greater sense of allegiance and commitment to Africans in Oakland and their needs and aspirations?

It is ironic that Bobby Seale and David Hilliard, former Black Panthers, were supporters of Jerry Brown. Let's turn back the hands of time. Point one of the Black Panther Party platform and program was: "We want freedom. We want power to determine the destiny of our Black community." In point three, it is stated: "We believe that this racist government has robbed us..." Did Hilliard, Seale, et al have some real serious and defective flashback by which they believed they were supporting, not Jerry Brown, but

(Cont. on page 12)

FROM OTHER SOURCES

Black United Fund Donations For Mumia Abu-Jamal Legal Defense Questioned

"The Black United Fund of Pennsylvania says it has legally donated more than $203,000 in the last year to a group of supporters for convicted murderer Mumia Abu-Jamal, the organization's president said.

"Linda Waters Richardson was responding to a report in the Philadelphia Inquirer that questioned whether the Black United Fund was complying with federal tax law.

"The newspaper reported that tax-deductible contributions have been solicited to the tax-exempt charitable organization in Philadelphia, then passed on to the pro-Abu-Jamal group that does not have tax-exempt status.

"Marcus Owens, director of the IRS's exempt-organizations division in Washington...said tax law problems could occur if donors looking for tax deductions place restrictions on their donations and do not allow the charity to spend the money how it sees fit.

"Pass-through arrangements are allowed under tax law only if the registered charity supervises the use of the money, he said...

"The Abu-Jamal group has been drumming up support for years for the former Black Panther and journalist convicted and sent to death row for the shooting death of Officer Daniel Faulkner in 1981. They have encouraged people to donate money to the Black United Fund to help pay his mounting legal bills associated with his appeals.

"Other donor-advised funds managed by the charity include African Americans for Justice Against Texaco and the Million Woman March, Ms. Richardson said."

-from "Black United Fund Defends Donations To Abu-Jamal," page 20, May 7-13 THE CALL(Kansas City, MO.)

African Spirituality In Western Hemisphere Discussed At Forum In New York

"It was standing room only at the Picnic House in Prospect Park as several hundred people packed in to listen to lectures, enjoy the buffet and watch...a demonstration of dances from the Candomble tradition of Brazil. At the event, entitled 'The International Forum on Orisha Tradition and Culture in the Third Millennium', Marta Morena Vega, Ph.D. and founder and director of the center, told the audience, 'Today we pay respect to the ancestors, to the Orishas. Wherever we went, we were able to maintain our cultures'...

"The Orisha tradition, rooted in the Yoruba religion from Nigeria in West Africa, traveled in slave ships with enslaved Africans more than five hundred years ago and thrived in the hearts and minds of millions of Africans on plantations all across the Americas. They disguised their own religious deities, until recently, with those of the Catholic saints in places like Cuba, Puerto Rico, Brazil, Peru, the Dominican Republic, the American South and or wherever else they went. Due to the displacement of the populations under different colonial languages and influences, this Yoruba-based religion is called 'Santeria' in Puerto Rico and the Dominican Republic, 'Obeah' in Jamaica, 'Candomble' in Brazil, 'Orisha Tradition Lukumi' in Cuba and 'Vodun' or 'Vodou' in Haiti...

"The panelists at the Prospect Park event included Rowland Ola Abiodun, a professor of Black and Hispanic studies at Baruch College, and Zeze de Nana, a Brazilian Candomble practitioner from the House of Gamtois in Bahia. Nana took the opportunity to elaborate some of the obstacles faced by the Afro-Brazilians in practicing their religion freely. Speaking through a translator, she told stories of harassment by the government and the misguided classification of Candomble as a 'Satanic cult'...Until 1976, Nana told the audience, Afro-Brazilians needed a license from the police to play drums...In 1989, the Constitution of Bahia, there is a chapter to protect the rights of the African religious systems in Brazil...

"The Caribbean Cultural Center, located in Manhattan, holds

ongoing lectures, exhibits and panels of African Diaspora culture."

-from "Caribbean Cultural Center Forum On Orisha Tradition," page 36, June 3-9 N.Y. AMSTERDAM NEWS

Rawlings Announces Consideration Of Dual-Citizenship Bills In Ghanaian Parliament

"President Jerry John Rawlings May 19 told thousands of participants at the 5th African-African American Summit that the Ghanaian Parliament is considering two bills that would allow Black Americans and Ghanaians with citizenship abroad to hold dual citizenship.

"One bill 'will enable any person of African descent to apply for Right of Abode in Ghana', President Rawlings said. 'Holders of Right of Abode will be exempted from the need for visas, residence permits and work permits. A person holding the Right of Abode will subsequently be able to apply for full citizenship'.

"A second bill 'removes the former constitutional barrier to dual nationality' and will enable Ghanaians who lost their citizenship by becoming citizens of other countries to hold both nationalities, he said...

"Minister of Interior Okaija Adamafio...defined a person of African descent as a 'person whose immediate forebears have resided outside the African continent for at least three generations but whose origin, either by documentary proof or ethnic characteristic, is Africa[n]'.

"He said persons for dual citizenship consideration must be of good character, must not have served prison sentences of more than 12 months as a result of a criminal conviction and must be capable of contributing to the progress of the country.

"Meanwhile, there have been calls from Blacks in America in recent years...for African governments to make available land for development by Black men who are incarcerated

in disproportionate numbers, oftentimes due to lack of due process and access to capable legal representation...

"President Rawlings, in response, was sensitive to the issue and said he would review the language."

-from "Dual Citizenship Bill Debated," June 1 THE FINAL CALL (Chicago, IL.)

Impact of Debt-Servicing On African Continent

..."Ethiopia's debt of $10 billion is not much compared to the $11 billion which Europe spent on ice cream in 1997, but it is thirteen times the amount that Ethiopia earned in exports in 1996. Thus, Ethiopia was forced to use 44 percent of its export earnings on debt payments.

"Or take Zambia, which owes $7.1 billion to donor countries and international financial institutions. It has been forced to spend more money on debt servicing than on all education and health expenditures combined in a country where 70 percent of the people live below the poverty line...

"Ghana's gross national product in 1996 was roughly equal to its total external debt of $6.2 billion. Because it must repay the debt first, its power supply is threatened because it has not been able to update its aging and inadequate infrastructure. Nearly all of its debt service payments are financed by new debts, grants and sales of public companies...

"Zimbabwe now spends 37 percent of its GNP on debt repayment. Despite its high taxation rate(40-45 percent), its government is unable to invest in its people because of the huge repayment it is forced to make on its $5 billion debt. Indeed the total foreign debt owed by sub-Saharan Africa(excluding South Africa) added up to $208 billion in 1996..."

-from "Foreign Debt: A New Form of African Slavery," page 23, May 18 THE FINAL CALL

U.S. Missile Attack On "Chemical Weapons" Plant In Sudan Declared a "Mistake"

"In an embarrasing reversal, the United States government admitted it 'made a mistake' when it launched a surprise 16-cruise-missile attack on the African country of Sudan. The attack killed one person and severely burned and injured thousands more, while destroying a factory that served as the country's pharmaceutical supplier. The admission appeared in a British newspaper, the Independent, on May 4.

"'To say that this was a chemical weapons plant was an attempt to play the world for a fool', said former U.S Attorney General Ramsey Clark. In 1998, Clark was the first of a series of investigators, as part of an independent fact-finding team that traveled to Sudan and surveyed the wreckage...

"The role of the Al-Shifa plant in the Sudan's healthcare system and general economy was extremely important. It raises the country's self-sufficiency in producing medicine from about 3 percent to over 50 percent. It produced 60 to 90 percent of the drugs used to treat malaria, tuberculosis and five additional leading causes of death there including meningitis which has now killed thousands in the last two months.

"According to the Independent, the United States exonerated the Al-Shifa pharmaceutical plant and its owner, Salah Idris, of any links to terrorism or terrorist attacks. The plant opened in Khartoum, the nation's capital, in June 1997...

"The fact-finding delegation that included Clark and IAC's Richard Becker, concluded there was no evidence of a secret chemical weapons plant in Khartoum and demanded that the United States government pay reparations and restitution to the African nation for the destruction of the Al-Shifa plant, inclusive of a provision of interim medical supplies until it was rebuilt. In addition, they called for an end to the United States war and military destabilization of the Sudan, the lifting of sanctions against the country

and an independent international investigation of the United States attack...

"Al-Shifa, in addition to supplying Sudan, served as an important exporter of human and veterinary medicines to other African and Middle Eastern countries. It was also contracted in 1998 by the United Nations Sanctions Committee (661 Committee) to ship medical suppies to Iraq, under the 'Oil for Food' deal..."

-from "Sudan Suffers In Wake of U.S. Missile 'Mistake', page 2, May 13-19 N.Y. AMSTERDAM NEWS(N.Y., N.Y.)

Pursuit Of Collective Economic Self-Interest

..."Rotating credit associations provide...means by which African Americans could pursue their real (collective) economic self-interest. This economic strategy consists of an association formed by a core of participants who agree to make regular contributions to a fund which is given, in whole or in part, to each contributor in rotation. The following scenario illustrates how a rotating credit association actually works.

"Suppose there is a group of fifty African Americans who want to establish an 'esusu'(the Yoruba name for a rotating credit association), whereby each individual agrees to pay $25 a week into the collective pool for fifty weeks.

"The total worth of this 'esusu' is $62,500. The members of the 'esusu' could disburse this sum in a variety of ways. First, the members may decide to pay each member a lump sum of $1250 on a rotating(weekly) basis during the life of the 'esusu'($1250 x 50 = $62,500). Second, members of the 'esusu' may decide not to take their weekly individual shares. This would provide these individuals with $62,500 to collectively invest in a particular project.

"It should be noted that the above scenario represents just one 'esusu' cycle. Ideally, members of an 'esusu' will continue their special relationship on an on-going basis.

"Perhaps, the ideal vehicle to promote the 'esusu' concept within the African American community is through the family. In recent years, large-scale family reunions have proliferated among blacks. If families used these gatherings to discuss establishing an 'esusu', this could represent a giant step in the right direction. Moreover, other groups that share a communal bonds, such as churches and fraternal organizations, also appear to be ideal places to establish an 'esusu...'"

-from "Economic Solutions," pages 17 and 46, March/April VOICE(Columbia, MO.

John Coltrane Getting More Due

"In 1952, after returning home from the Navy and with funds provided by the GI Bill of Rights, John Coltrane - saxophonist, family man, and native of Hamlet, N.C. - purchased a three-story brick row house at 1511 N. 33rd St. in Philadelphia...

"This past January, the John Coltrane House was designated a national historic landmark...Two doors down from the landmark, a John Coltrane Memorial Garden is being ushered into bloom. And an ambitious, $1 million capital campaign has been launched by the John W. Coltrane Cultural Society. When this organization's goal is met, it plans to transform the house next to Coltrane's into a significant gathering place that honors its namesake, as well as other creators of jazz. Renovation plans for this site include the installment of studio space, an archive, a gift shop, and lecture and performance rooms. 'Having the center will make us self-sustaining', says the society's executive director, Cynthia Webster. 'We always try to keep the community involved'..."

-from "A Giant Step," pages 39-41, June/July AMERICAN VISIONS(Washington, D.C.)

John Brown?

The problem with many of us can be summed up in a variation of a passage from the Bible: "Oh, ye of too much faith(in the European)." We can't possibly be serious about political empowerment if we can't develop and/or support conscious African candidates for political office. As long as we continnue to be swept off our feet by the slick talk of liberal - or conservative, for that matter - politicians, betrayal is what we're asking for.

If we are to participate in this political system at all, then our participation should be one that is of African people, by African people, and for African people. It should be a participation that allows us to pursue common interests with other people of color. In any case, just as we need our own businesses and control over our own economics, we need a politics that is, both in substance and style, **ours.**

Note: In the final line of page one, and elsewhere in this commentary, "racial" is in quotes. The word, "racial," implies that there is more than one human race. This, scientifically, seems an absurdity. What we African people, and other people of color, have been subjected to is the European-supremacist ideology and system, which is based on the idea that there is more than one human race and that those who are of European ancestry comprise a race superior to all others. It is possible that, by using the word, "racism," and its various forms, we buy into European-supremacist ideology.

-Editor

BACK IN TIME

Malcolm X: ...it is true that a large middle-class group of so-called Negroes has developed in this country, and you may think that these Negroes are satisfied or that they want to stay here because they have a "stake." This is the popular misconception. The middle-class Negro in this country is almost more frustrated, disillusioned, and disenchanted than the Negro in the alley. Why? The Negro in the alley does not even think about integrating with you because he knows that he hasn't enough money to go where you are in control. So it doesn't enter his mind; he's less frustrated when he knows it's impossible. But this middle-class Negro, sharp as a tack with his Harvard accent and with his pocket full of your money, thinks he should be able to go everywhere. Indeed, he should be able to go everywhere, so he will try...

Malcolm X had made the point earlier that middle-class Negroes and Negro intellectuals really distrusted whites as much as the more frank and courageous Negroes he knew. These well-established Negroes told him things in the "closet" which would surprise the whites, he reported. Mr. Kilson, who is a Negro, and Malcolm X had an exchange on just this assessment of the well-established Negro. Malcolm X had just commented on Kilson's speech, and a question had suggested that Mr. Kilson had not really said what he believed. The questioner went on to ask from what vantage point did Mr. Kilson speak.

Mr. Kilson: As Malcolm X has suggested to you...it's not so easy for a Negro intellectual to discuss these problems, as you may expect. I happen to be an academic and as such I adhere to certain canons of observation and discourse, and of behavior. But [I am an] academic who is quite conscious of being a Negro, and rather proud of it. When you ask me from what vantage point I speak, I [must tell you] that I speak from whatever that vantage point is [which permits me] to effectively integrate the difficult position of being both an intellectual and a Negro. I can't satisfy everybody in what I say. Essentially, therefore, I [am] very individualistic about such matters. I seek essentially

to satisfy Martin Kilson.

Malcolm X: May I comment on his comment? Well he is actually proving my point that this middle-class Negro is more frustrated than anybody else. If you were able to hear one of them in the closet, with none of you around, you would...realize how serious this problem is. You can't be an individual; no black man in this country can be an individual. Dr. Ralph Bunche, an internationally recognized and respected diplomat, was segregated in Atlanta, Georgia.

Mr. Kilson: I must comment! Here I think Malcolm is perfectly right. I'm not under the illusion that with respect to white society I can be an individual in the sense that he has in mind. I'm a Negro with respect to white society. But I still argue that an intellectual has certain functions to perform and carries a certain kind of burden. Let me also say in my own self-defense that I am not one who says one thing in public and another thing in the closet.

Malcolm X: I am happy that I have found a Negro intellectual who will come out of the closet.

Source: BLACKS AT HARVARD: A DOCUMENTARY HISTORY OF AFRICAN-AMERICAN EXPERIENCE AT HARVARD AND RADCLIFFE, edited by Sollers, Titcomb, and Underwood. The above passages are from coverage of an appearance by Omowale (Malcolm X) at the Harvard Leverett House Forum of March 18, 1964. The person with whom Omowale has the exchange is Martin Luther Kilson, Jr. He started teaching at Harvard as a lecturer in government in 1962 and became an assistant professor of government in 1964.

ANNOUNCEMENTS

"New Afrikan Voice In The Wilderness" is a new, up-and-coming newsletter solely for the purpose of giving New Afrikan prisoners the opportunity to express their feelings, to come together and contribute to the revitalization of our communities. Our goal is to allow prisoners to write and publish an abundance of information, from prison experiences to cultural and/or health issues, poetry, business ideas, economic empowerment, political issues, education matters, spiritual views, and more. Write: Dhoruba Sankofa Lumumba, 134540, Kirkland Supermax Unit, 4344 Broad River Road, Columbia, SC, 29210-4010.

BREAKING SILENCE: VOICES OF MOTHERS IN PRISON is the first national anthology of writings by mothers in prison. This anthology seeks to educate the public about the significant justice issues surrounding the lives of women in prison by providing a vehicle for their voices to be heard. Justice Works Community, 1012 Eighth Avenue, Brooklyn NY 11215-4312.

Call for manuscripts. Alice Tait and Guy Meiss, co-editors of a series on multicultural media for Greenwood Press, invite contributions that focus on the structure and operation of mass media that are controlled, significantly influenced and owned by AHANA(African, Hispanic/Latin, Asian and Native Americans), the occupational roles and careers of their gatekeepers, the nature of the images they produce and distribute, and the effects those images have on their audiences. Research should consider the economic, political and cultural environments in which they exist. All methodological approaches are welcome. Items to be considered include reports of original research including case studies, critical essays and professional profiles.

Since the development of this five-book series spans the next six years, proposals for work in progress or planned may be submitted, but the latter must articulate stage of development and expected completion date.

For a list of specific topics, to discuss ideas, or to

submit a manuscript or proposal, contact the co-editors at: The AHANA Project
Department of Journalism
Central State Michigan Univ.
Anspach Hall 034
Mt. Pleasant, MI 48859

Please enclose a stamped, self-addressed postcard/envelope to acknowledge receipt or request the list of topics. Accepted manuscripts must be APA format and be submitted on an IBM-readable diskette.

Some of the folks involved with the OFF! Collective and the Political Action Coalition at SUNY Binghampton have organizzed a prisoner support group. We use the resources available to us to help out prisoners by making small financial donations, sending stamps, envelopes, magazine subscriptions, publishing literature and artwork, publicity, etc. If you are a prisoner seeking support, please get in touch with us and let us know what we can do for you.

OFF! Editor
OCC
SUNY Binghamton
Binghamton, N.Y. 13902

The National Black United Front(NBUF) is preparing for its 20th annual National Convention to be held in Kansas City, Mo., from July 22 to 25. The theme of this year's national convention is "Economic Liberation for the Black Nation." Dr.Dr. Worrill is the national chairman of the National Black United Front, 12817 S. Ashland Ave., fl 1, Calumet Park, Ill. 60827.

"Forgotten Heritage: Slavery From the Motherland to the New World" - June 4-Sept. 4 - Winston Salem, N.C. More than 150 sculptures by Congolese artist Augie N'Kele portray the shared history of Africa and the Americas from an African perspective. Diggs Gallery. (336) 750-2458.

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Africans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective Work and Responsibility
Ujamaa - Cooperative Economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CENTRAL COMMITTEE

Alaga(Chairman - Kafele

Eso/Alakoso Asha(Sgt.-at-Arms/Chairman of Cultural Affairs Committee) - Nkrumah(Kenny Walker)

Olotu Eko(Education Chairman) - Mondo

Eleto(Administrative Chairman) - Baruti Akono

Akapo(Treasurer) - Ajani

Akowe(Secretary) - Shaheed Khaleel Biko Hamza

Akewi(Librarian) - Jabari

HARAMBEE FLAME EDITOR

Wopashitwe Mondo Eyen we Langa